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THE NUR AFSEAN

Vol. VII.

FRIDAY:—JULY 3rd, 1903.

No. 28

EDITORIAL NOTES.

We have before us the Report for 1902 of The Association for the free distribution of the Scriptures, having its Office at Chesile, Christ Church Road, Hamstead, London N. W. This Society believes that the gratuitous distribution of the Scriptures is the most powerful agency for the propagation of the Gospel. The report quotes the following opinion of the late G. H. C. Macgregor, which we desire to emphasize:

"What is true of the tongue is also true of the pen. What is true of the spoken word is true of the written word. And it is with the written word, rather than with the spoken word, that power rests to-day. The Press is an immensely greater power than the pulpit. Where hundreds listen, thousands read. Literature today has a tremendous power. And who doubts that in countless instances it is a power making for death? * * * But it becomes all the more necessary that we should use it for good, and provide a pure literature which will guide to God and lead in the way of truth and life."

It goes without saying that the best and purest of all literature is that which is found in the Holy Bible.

The Association has spent over Rs. 19,000 during the year in the free distribution of these Holy Books. Many a Missionary has been aided and many a soul, thirsty for the water of Life, has found satisfaction through the gospel so freely offered.

Attention is called to the new department to be opened in October in connexion with the Christian Boys' Boarding School, Ludhiana. A Commercial Department, in which will be taught Stenography, Type writing, Book-keeping and Penmanship, will make it possible for many Christian young men to secure the means of a livelihood who now can get nothing. Applications for information should be made to Rev. E. M. Wherry D. D., Principal C. B. High School, Ludhiana.

It is not quite clear to us why the Arya Press should make so much of the conversion of a Muslim. Confessedly, it is the first acquisition, and common sense would dictate a modest recognition of the event. The *Indian Witness*, makes the following observations:

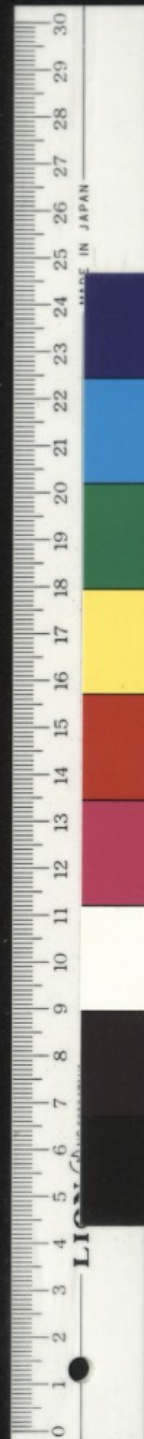
"Converts to Aryanism from among Mussulmans are few and far between. Hence our Punjab Arya Somaj friends are making a great stir over the accession to their number of M. Abdul Gafur, B. A., at Gujranwala. The *Arya Messenger* says, 'this conversion is a matter of great pride to the Arya Somaj.' It is stated that on a recent Sunday the new convert was 'purified' in the Arya Somaj Mandir. The process of purification is not detailed, though it may be inferred that it consisted in giving him a 'sacred thread' and naming him 'Dharampala.' This is a very shallow because a purely external purification. If his soul is to be 'satisfied day after day,' he must have something more substantial and sustaining to feed upon than a 'sacred thread' and an Aryanized name. Mr. 'Dharampala' stated at the purification ceremony that he has 'two thousand objections to the Quran, and no Mohammedan has ever given a satisfactory reply to any of them.'"

The Christian community would be glad if this new apostle of Aryanism would be pleased to tell us what the 2000 objections to Islam are. Is it too late for him to consider the claims of the Christian faith as being the only true Islam?

These events are interesting to all students of religion of India. They point to the spiritual ferment among both Hindus and Muslims.

Industrial Missions seem to be pressing more and more to the fore. This is natural, because the establishment of a Church, made up of promiscuous elements, must require special care owing to the disjointed state of the social and material fabric of the new Christian community. A large number of orphan children, providentially committed to the care of the Church, require to be trained for life's work. It is gratifying to learn of the establishment of Mission enterprises to provide for the training of these wards while the earnings of their labour may be made to pay in part the cost of the education they are receiving.

Some Missionaries have seriously questioned what seems to be a turning aside from the more direct evangelis-



tic work in order to care and train these children. But such a judgment is not well founded. No one need give all their time to this work and a man with organizing power can do most of the work through others who would do little perhaps in the evangelistic work. The following in Dr. Cuthbert Hall's opinion as to Industrial Mission work is reported by the Bombay Goardian:

"In an interview in which he was asked for his impressions with regard to Industrial Missions, and whether he thought there was any danger at this point that the missionary will be diverted from his legitimate work, Dr. Hall said:—

"I have had excellent opportunities for observing the industrial element that is, at present, entering largely into many Missions."

All that I have seen commands my full confidence. So far from looking upon Industrial Missions with distrust, so far from sharing the fear that they mark a departure of the Church from her mission to evangelize, I believe that the introduction of the industrial element into Mission is as truly a work of the Holy Spirit as preaching or healing the sick. Anyone who is acquainted with the economic problem of India at the present time must, I think, rejoice that Christian missionaries have identified themselves with the industrial development of young Indians. India is a land possessing latent possibilities and talents of a high order. I attended the Indian National Congress at Ahmedabad and viewed with surprise and pleasure the great variety of objects produced by Indian manual skill and displayed in the industrial Exhibition connected with the Congress. But Indians are discouraged. They have lost hope in their own power of self-support. Competitive forces, into the nature and ethics of which I shall not enter, have overridden and trampled down native industries. Christian missionaries, by combining industrial pursuits with other lines of education, are rebuilding the broken courage of the people, are opening a new world of hope to the men and women of the future. The influence of these Mission industries upon the character of the youths now practising them is one of the most beautiful sights in India. I hope that no word at home shall ever again be spoken against Industrial Missions. The Christians of the West who disparage Industrial Missions know not what they do."

Along this line of Mission policy, we have reported the organizing of a Joint Stock Company with a capital of £ 10,000, to be known as the "Scottish Mission Industries Company, Limited" of which however only £ 6000, or 6000 shares of £1/ each will be used. All profits over 5% will be handed over to the Foreign Missions committee of the United Free Church. We wish it great success.

KILLING THE SPIDER.

I shall never forget the sweet and simple testimony of a Hallelujah lass in Whitechapel Road, East London. She had evidently known the work of housemaid, and, like the Master in His talks, she took a common event as a parable of spiritual things. She said:

"After I was saved I found some things in my heart which were not right. There seemed to be cobwebs forming in the corners. I used to sweep them out by watchfulness and prayer,

but still they would come there again. For some time I kept on sweeping out the cobwebs, only to find them soon appear again. But one day the Lord Jesus came and killed the spider, and there have been no cobwebs in my heart since."

Current Thought and Incident.

ARE YOU SAVED?

This is the greatest question in the world, Are you saved and are you sure of it? The Bible says "Ye may know that ye have eternal life." (1 John v. 13). It does not say that you may hope that you shall have it after death, but that you may know definitely that you have it now. Do you know it? If not, you may make sure of it to day. Though the Bible says we may know that we are saved it also says that many who thought they were all right will be surprised that they are lost. "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? and then will I profess unto them, I never knew you." He says, not a few but "many" will say "have we not prophesied," that is, "preached in thy name? Were we not Christian Workers?" But He will say "I never knew you." Have we not done many works, have we not gone to church, been baptized, taken the communion, given our money, led moral lives? But He may say "I never knew you." Except a man be born again, he born of the Spirit, receive a new life and a new nature from God, He cannot enter or see God's Kingdom. Have you been born again? Are you a true Christian or a nominal Christian? Are you saved and are you sure of it? If you want to be sure, there are three tests by which you can try your life; there are three witnesses that will witness for or against you. Test your life by each one and see if you are saved.

1. *The Witness of the Spirit.*—"The Spirit Himself beareth witness with our spirit, that we are children of God." (Rom. viii. 16). Now, does the Holy Spirit in your heart tell you that you are God's child? Has he shed abroad God's love in your heart, revealed Jesus to you as a living, bright reality, and brought new life within your soul? "Except a man be born of the Spirit he cannot enter into the Kingdom of God." Have you been born of the Spirit? Have you the inward experience or vital spiritual life? Have you the same clear inward experience of spiritual life that you have of physical or mental life? Call the Holy Spirit as the first witness and ask if you are saved. Does the Spirit of God witness for or against you? Does He tell you that you are saved or a sinner? Pray, and see!

2. *The Witness of Your Own Life.*—"By their fruits ye shall know them. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Therefore by their fruits ye shall know them." (Matt. vii. 16-20). We turn now from the inward witness of the Spirit to the outward witness of your own life; from the root to the fruit. Is your life right? Do you live as true Christians? What kind of an example do you set before others? Test your life by Galatians v. 9-24. Here we find "the works of the flesh" are impurity and pride (which shows itself in jealousy, divisions, etc.); while "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faith, meekness, self-control." Now, is your life lived in the flesh, in impurity and pride, or in the Holy Spirit, in purity and love? Is your life carnal or spiritual? Does your life witness for you or against you? Are you saved or lost?

3. *The witness of God's Word*.—"These things have I written unto you that ye may know that ye have eternal life, even unto you that believe on the Name of the Son of God." (1 John v. 13.) God's word is the third witness to testify whether you are saved or not. It is a mirror to see your life in, a touchstone to test it by. Take the three test given in the First Epistle of John and see whether you are saved or not.

(1) *Do you live in righteousness or in sin?*—"He that doeth righteousness is righteous even as He is righteous, he that doeth sin is of the devil." "In this the children of god are manifest, and the children of the devil: whosoever doeth not righteousness is not of God." God is righteous, His children will do right. The devil is sinful, his children will do sin. Whose child are you? Are you living a right life or living in sin.

(2) *Do you love God's children, or not?*—"We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death." (1 John iii. 14) God is love, therefore God's children will love. Satan is hate, therefore his children will quarrel. Christ's commandment is, "Love one another. Go and be reconciled with thy brother. Forgive!" Satan's command is, "Quarrel with one another. Do not go to be reconciled do not forgive!" Which Master are you obeying? Is there jealousy in your heart? Is there anyone with whom you do not speak? If you are not right with man you cannot be right with God. "First be reconciled to thy brother." Do you know that you have passed from death to life because you love God's children?

(3) *Do you love God or do you love the world?*—"Whatsoever is begotten of God overcometh the world"—that is, if you are saved you will overcome sin and the world. And what is the world? It is "the lust of the flesh, the lust of the eyes, and the pride of life." (1 John v. 4; ii. 15, 16).

Is your heart full of lust and evil thoughts? Are you impure in thought, in look, in speech, in act? The pure in heart see God. Do you? Are your eyes full of lust? "Whoso looketh to lust hath committed adultery in his heart." And are you full of the pride of life, pride of money, pride of position, pride of race? In a word, do you love this proud and impure and showy world? Or do you love God, do you love His Word, do you love to talk to Him in prayer? Remember, "If any man love the world the love of the father is not in him."

If I summon these three witnesses to testify for or against me, what is the verdict? 1. Does God's Spirit bear witness in my heart that I am His Child? 2. Does my life show that I am a true Christian? 3. By the testimony of God's Word am I living in righteousness or sin, is the love of Christ in my heart, do I love God or do I love this sinful world? *Am I saved and am I sure of it?* If not, make sure now. Kneel down and do these three things,

1. Repent, confess your sins to God and turn from them.
2. Believe that Christ died for you and bore your sins in his own body on the tree.
3. Receive Jesus as your Saviour and Master into your heart, and live for Him.

Y. M. C. A. Handbill

Not till we are ready to throw our very life's love into the troublesome little things can we really faithful in that which is least and faithful also in much. —James Reed

Ah, they are these bits of struggles, in which we learn to fight the great ones; perhaps these bits of struggles, more than the great ones, make up life.—Elizabeth Stuart Phelps.

TRACT NO. 3.

How Hotel Keepers Can Aid in Preventing the Spread of Tuberculosis.

"It is in the power of man to cause all parasitic maladies to disappear from the world."—Pasteur.

Upwards of one hundred thousand people die annually in the United States of tuberculosis; of this vast army a large number seek relief in change of climate, living meantime in hotels or boarding houses. Hotels and boarding houses are therefore especially liable to become the medium of conveying this disease from the sick to the well. Rooms which have been occupied by consumptive, in that stage in which they expectorate broken-down tissue, may become infected and so may convey the germs to subsequent occupants, unless certain precautions are taken. Such precautions are: First, the thorough sterilization of all broken-down tissue immediately upon being given off before it can find lodgement upon walls, floors, furniture, etc. Second, the careful disinfecting of all articles and places concerning which there is any doubt as to whether or not they have been infected.

The contagium of tuberculosis is confined when given off from an infected person to the broken-down tissue called sputum (spittle) matter or pus. The infecting agent in this contagium is a small germ, the tubercle bacillus, which has the power of maintaining its vitality for a long time outside of the patient under ordinary conditions. Keepers of hotels and lodging houses who give even temporary lodgement to consumptives in the advanced stages, should therefore have their houses so equipped and managed that they can take precautions without too much friction and expense. All of the public rooms and at least some bed rooms should be fitted up and furnished in such a way that they can easily be disinfected. The walls of such rooms should be painted, the floors should be waxed and the furnishing should all be of such a character as will bear ready removal and easy disinfection. Rooms assigned to consumptives should be on the sunny side of the house and should be well ventilated.

All parts of a hotel or boarding house which are likely to be frequented by consumptive guests should be well supplied with cuspidores in which there should be at all times a germicidal fluid. This fluid should be changed once a day and the cuspidores should be thoroughly scalded with boiling water. In conspicuous places throughout the house and especially in the rooms assigned to consumptive guests there should be notices requesting guests never to eject sputa into any place other than the cuspidore, and suggesting that a handkerchief should never under any circumstances be used for the reception of such sputa where a spittoon is at hand. When out upon the lawn or in any place where a cuspidore is not of convenient access, the sputa should be ejected into paper handkerchiefs, these to be placed, upon returning to the room, in a receptacle furnished for that purpose; such handkerchiefs should not be thrown into the ash bin but be burned by the chambermaid.

After a room has been occupied by a consumptive, it should be carefully cleansed before another guest is assigned to it. Where the rules already laid down have been observed, wiping the walls, floor and furniture with a sponge dampened with a germicide solution, whisking the rugs with the same solution and sending the sheets,



blankets, pillow cases and counterpanes to the laundry, will be all that is necessary. Where however, no care has been observed and the consumptive has been careless about spitting either on the floor or into linen, silk or muslin handkerchiefs or where the bed clothing has been visibly soiled with broken-down tubercular tissue, it will be necessary to carefully rub the walls with fresh bread and then wash them with a strong germicide solution, to wash the floors and furniture with the same strong solution, to have all the bed linen and blankets thoroughly boiled and to have the rugs and other articles which can neither be subjected to strong germicide solution nor boiled, sent to a renovating place and steamed.

The linen, etc., of consumptives should be washed separately and should always be well boiled before being washed. The persons to whom such articles are given to wash should be properly instructed as to what to do in order that they too may be protected.

As far as practicable consumptives in the advanced stage of the disease should be assigned to separate tables, in order that their tableware and linen can be kept apart from those of the other tables and washed separately. All such tableware should be boiled before washing.

The germicide solutions to be used are: First, citric acid mercury or tartaric acid mercury solution, one to a thousand. This can be conveniently prepared from tablets which can be procured at drug stores. One tablet dissolved in a pint of water makes a solution of the strength of one to one thousand. This solution can be used for the spittoons, for wiping or washing floors, walls and furniture, for whisking rugs, carpets, etc. Second, carbolic acid solution 25 per cent. This can be prepared by adding one tablespoonful of liquid carbolic acid to a gill of water. All these solutions should be marked *Poison*.

Tuberculosis is a contagious disease and is therefore preventable. Science has demonstrated the methods by which it is conveyed from the sick to the well, and has made it possible to formulate rules which will prevent the spread of the disease. It is to help the public to understand and apply these rules that this Society is formed—to alleviate present suffering and to ward off that which is threatened.

THE SPEECH OF HIS HIGHNESS THE GAEKWAR WHEN OPENING THE INDUSTRIAL EXHIBITION AT AHMEDABAD.

"But before any of these undertakings and enterprises, which I have mentioned can succeed, India must be thoroughly awakened. Understand what this means. It means action. There is no reality in our social revival, because, as you know, there is scarcely one of us who dares to act even in his own household.

You complain of an overcentralised Government, of the evils of heavy Home charges, of Inland Excise duties on cotton, of the treatment given to your emigrants, and the want of a legitimate share by the people in their own Government, and there may be much in your complaints; but until you realise that the ultimate remedy lies in your own hands and that you have to carry it out by yourselves, no external reform can help you.

That awakening, that realisation is your share of the work, you who know something of Western thoughts and Western methods, and who imitate much from the West. But to the bulk of the population it does not apply so simply. The masses of India are lost in a hopeless ignorance and that is why they are so intensely conservative

and lacking in confidence and initiative. We cling to old customs because we do not know that they are not essential to our religion and we dare not adopt new ideas or establish new industries because we do not know to set about it. But there is another side to this ignorance and that is that we let our old customs hamper us and blind us to the present, because we do not understand the past.

Remember two inevitable tendencies in history, one, that no system, however perfect, however glorious, however far-reaching, can go on for two thousand years (or two hundred for that matter) without enormous changes being made in it simply by time; the other, that the Religious, the Political and Mental elements of a nation are indissolubly connected and interwoven, so that you cannot alter a single feature in one of them without changing all three. Now apply these principles to the past.

From 500 A. C. we find a steady decline in the political and mental condition of the country down to the two centuries of darkness from which we emerge into the periods of the Rajputs and the Muhamadan conquest. Follow the fortunes of India down the next eight centuries and note the steady decline in Hindu power both political and mental, till we come to the time when Europeans obtain a firm footing in India and conquer the country with very slender means meeting and conquering each problem as it arises. For fourteen hundred years the record is one of steady decline in political and mental nationality. How then can religion have fared and especially all those social institutions, which depend on Religion?

Surely it is clear that just as our trade and our political power collapsed before the attacks made upon them because they were inefficient the other features of our system cannot have escaped degradation and that in clinging to them blindly we are clinging to the very tendencies, the very forces that have dragged us down.

The fact, that we cling so tightly to them has only ruined them and us. Consider the effects of cumulative physical heredity on the capacity of any caste when the action for which that caste and its institutions were designed, is taken out of its power.

Here then is the problem—to carry out a great change in this respect, to realise our ignorance and to make up

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THE EDITOR, PUNJAB MISSION NEWS, LAHORE.

our minds to face the question, how and what to change boldly and altogether. We have changed before when it has suited our convenience, adopting details from the Mahomedans when it fell in with our wishes and many of us, even our Conservatives, are European in their tastes at times.

It is obvious that our Religion and Institutions of to day have nothing in them except perhaps a faint shadow of their old vigour and glory on which our old greatness was founded.

India needs a great national movement in which each man will work for the nation and not for himself or for his caste, a movement carried out on common sense lines.

It does not mean that we are to adopt a brand new system from Europe, but it does mean that we must borrow a little common sense in our solutions of the problems of life.

We must resolutely see what we need and if we find a plain and satisfactory solution adopt it whether we have authority for it or not. Turn to the past and see what made India great and if you find anything in our present customs which does not square with what we find there, make up your minds to get rid of it boldly, without thinking that it will ruin you to do so. Study the past till you know what knowledge you can get from it which you can use in the present and add to it what the West can teach us especially in the application of Science to the needs of life.

You gentlemen, are the leaders of India and if you fail she fails. Let each of you make up his mind that he will live by what his reason tells him is right, no master whether it be opposed or approved by any sage, custom or tradition. Think and then act at once. Enough time has been wasted in waiting for Time to solve our problems. Wait no longer, but strike and strike home.

We have our "ancient regime" of custom and prejudice to overcome; let us meet them by a new liberty, Equality and Fraternity; a Liberty of action, Equality of opportunity and the Fraternity of a great national ideal. Then you may hope to see India a nation again, with a national art and a national literature and a flourishing commerce, and then, but not till then, may you demand a National Government."

KEEP UP YOUR COURAGE.

There are few things we need more to guard against than discouragement. When once we come under its influence, it makes us weak, robbing us of our hope and making cowards of us. Many a life is discredited and drawn down to failure through discouragement. It is surely a sad picture—this greatest of the old prophets lying there under the little bush, in the wilderness, longing to die. If Elijah had died then there, what an inglorious ending it would have made of his life! As it was, however, he lived to do further glorious work and to see great result from his contest with idolatry. God was kinder to him than he knew. It is wrong to wish ourselves dead. Life is God's gift to us, a sacred trust for which we shall have to give an account. While God keeps us living he has something for us to do. Our prayer should be for grace to do our duty bravely and well unto the end. From Elijah's after experience we learn that we should never be cast down by any discouraging experiences. The things we think have failed are often only slowly ripening into rich success. We have only to be faithful to God and to duty and we may always rejoice. What seems failure is often best success.—J. R. Miller, D.D.

"HE MUST INCREASE."—JOHN 3: 30.

By Rev. Joel Swartz.

He must increase; no swaddling bands.
No arms of love, no mangled stall,
Nor courts, nor temples built with hands
Can circumscribe the Lord of all;
He is the promised Prince of Peace
Whose reign on earth shall never cease.

He must increase; he is the sun
Who comes with healing in his beams;
Earth's long millennial day begun,
Shall grow with ever-brightening gleams
Till darkness, sin and death shall cease
And earth be glorified with peace.

He must increase; no outward strife,
Prevailing in the world around,
Shall overwhelm the Prince of Life,
Or his eternal realm confound;
He shall the slaves of sin release
And cause the cry of wrong to cease.

He must increase; from lowliest birth
The child of Bethlehem shall rise
Until his presence gird the earth,
And with new glory gild the skies;
Beneath his law of love and peace
All war and strife on earth shall cease.

He must increase; he is the Vine
On which all heavenly graces grow;
And as the virtue of its wine
Shall through our human currents flow
We shall in him find life and peace
And share the parent stem's increase.

O, grow in us until, at length,
We rise to thy sublime estate,
And clothed with thy immortal strength,
We stand 'mid storms of scorn and hate,
As soldiers of the Prince of Peace
Till sin and strife on earth shall cease.

Devon, Pa.

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4 ANNAS PER 1000,**FOREIGN TELEGRAMS.****THE MULLAH'S FRIENDS AND FORCES.**

London, June 23.

A number of educated men are with the Mullah, including men who were formerly interpreters in the British Navy, and who are well acquainted with our methods. The Mullah has regular intelligence system connected with Jibutli and other ports. His force includes 1,500 riflemen and a mob of spearmen. Ours will be about 6,000 of all arms.

QUESTION AS TO INDIA.

London, June 24.

Mr. John Herbert Roberts in the House of Commons asked whether India would be charged with a portion of the cost of the troops if the plan of retaining troops in South Africa was carried out. Mr. Balfour replied that such retention was not yet decided on.

ARRIVAL OF THE KING ELECT.

London, June 24.

King Karageorgevitch met an enthusiastic reception at Belgrade, and attended mass at the cathedral.

On arrival the Russian and Austrian Ministers met him at the station.

THE BERBER RAILWAY.

London, June 24.

At a meeting of the British Cotton Growing Association, Count Gleichen, on behalf of the Soudan Government, stated that the Berber Railway would be commenced in 1904 and, he hoped, finished in 1907.

THE MULLAH'S WAR MATERIAL.

London, June 26.

The British warships *Merlin*, *Hussar* and *Porpoise*, and the Italian warship *Volturno* sailed from Aden for Baraida to ascertain whether a magazine for the Mullah exists there.**THE SITUATION AT BOHOTLE.**

Bombay, June 27.

Writing from Bohotle on June 15, the *Times of India's* Somali-land correspondent says: The past week has been a most exciting one, and really it looks as if this expedition was only just about to commence. Instead of all troops moving slowly towards the coast at the end of this month, as we all fondly hoped, we are here to-day practically cut off from all communications north or south, and with only enough food to last us until about the end of the month. Things were beginning to be interesting the previous week or two, when bands of budmashes were hovering about trying to drive off our transport and otherwise disturbing the usual even tenor of our lives, and since then our tranquillity has received a further rude shock. At 8.30 of the night of the 7th instant, a party of some twenty or thirty of the Mullah's horsemen were seen hanging round the fort. We sent out a mounted force of 75 of the Somali Mounted Infantry under three British officers, and thirty Mounted Infantry with three British officers soon after; but the enemy had fled.

At 9 a. m. on the 8th instant, a raiding party of the enemy appeared and attempted to drive off our transport animals while out grazing, and it first got away about 160 camels and all our little stock of cattle, killing one Somali camelman and wounding another. The telegraph line, both northwards towards Garrero and southwards towards Damot has been out at intervals since the 6th instant, but by sending out fairly strong escorts with the repairing party each time we managed to link up the line. One or two small convoys supposed to be on the road between here and Garrero are thought to have been captured by the enemy, being overdue at two posts. We hear that at Damot very much the same kind of thing has been going on.

THE MULLAH'S PLANS.

It is reported that a portion of enemy's force which passed our lines some days ago with his "Karias" has already started raiding in the Nogal Valley, but that the bulk of the Mullah's army is waiting in two portions for eventualities—on the south of Damot so as to intercept the return of our southern force, and to the south of Bohotle to pounce down on this place when opportunity offers. The base of future operations will probably be

transferred to Buroa, and large reinforcements will be necessary in the near future, as it will require several columns of 800 to 1,000 men each to cope successfully with the enemy.

THE KHEDIVE IN LONDON.

London, June 25.
The Khedive has arrived in London on an unofficial visit. Sir Condie Stephen, suite on behalf of the King, met the Khedive at the station and conveyed to him the King's welcome. Sir Eric Brington, representing Lord Lansdowne, Sir E. Cassel, Sir Eldor Gurst, and other Egyptian officials were present also at the station.

The Khedive is occupying Sir E. Cassel's house. It is understood that he stays one week.

COURTESIES TOWARDS THE VISITOR.

The King and the Khedive exchanged visit to-day, and the Khedive dined with the King and Queen at Buckingham palace on the 29th instant.

The Prince of Wales and the Khedive will be the guests of the Premier at a dinner to-morrow.

London, June 26.
The Prince of Wales and the Khedive were present at the Premier's banquet on the occasion of the King's Birthday.

THE KING AND THE CONSPIRATORS.

London, June 25.
Karageorgevitch's demeanour was grave and nervous throughout yesterday's ceremonies. The Premier presented the leaders to him, including the chief conspirator, M. Manchi, whom the King received in silence.

THE INCREASED PRICE OF BREAD.

London, June 27.
Dealing with the question that his scheme would increase the price of bread, Mr. Chamberlain suggested the balancing of any increase by reductions in the duties on tea, sugar, etc.

PUBLIC FEELING.

London, June 28.
Friday's speeches by Mr. Balfour and Mr. Chamberlain are the sole political topics throughout the Kingdom. Many Ministerial organs are in a condition of complete uncertainty and hesitate to commit themselves, reflecting there in the feeling prevalent in the Unionist Party. The cry on all hands is for more facts and more light. Meanwhile the Opposition is using the "dear loaf" to the best advantage.

The leading Unionist papers question whether it is practicable to maintain an ostensible union of the party with such a split existing.

RUMOURS OF DISASTER UNTRUE.

London, June 27.
French telegrams from Jibuti reporting a British disaster in Somaliland are untrue.

RUSSIAN AND AMERICAN REPRESENTATIONS.

Russia has notified to America that she profoundly regretted Mr. Roosevelt's intention to forward an American petition in favour of Russian Jews arising from the Kischineff massacre, and would return it if sent, objecting to any interference in her internal affairs.

THE KAISER ON IMPROVED RELATIONS.

London, June 27.
At a banquet at Kiel yesterday evening the Emperor William, in toasting President Roosevelt and the United States, rejoiced that his hopes that Prince Henry's visit to America would lead to a better understanding between the countries had been fully realised. Germans, he said, all admired Mr. Roosevelt, and readily grasped the hand extended across in hearty friendship.

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